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Die Transszendentale und die psychologische Methode, von MAX F. SCHELER. Dürer, Leipzig, 1900. pp. 181.

This interesting and timely work is a criticism of the transcendental method of considering space, time, personality, and cause, and the latter part is a statement by contrast of what he calls the psychological method. The former, he urges, can never solve the problems of philosophy. The noological method, which the author proposes, is based upon the fundamental ideas of work and consciousness. He declares that the latter cannot be considered as a product of development.

Interpretation of Poetry and Religion, by GEORGE SANTAYANA. Charles Scribner's Sons, New York, 1900. pp. 290.

The understanding, imagination and mysticism, Homeric hymns, the dissolution of paganism, the poetry of Christian dogma, platonian love and some Italian poets, the absence of religion in Shakespeare, the poetry of barbarism, Emerson, a religion of disillusionments, the elements and functions of poetry are here treated. To this super-aesthetic and hyper-subtle mind, which is itself an exquisite illustration of the emasculating effects of an habitual atmosphere of epistemology. Browning and Whitman illustrate the poetry of barbarism; love is far more platonian than physical; belief at its best is a kind of poetry; and everything is falsetto and unreal. It would be difficult to find a better illustration of the devirilized effects of transcendental and idealistic habits of thought than in these pages, which are so chastened and refined that all vitality seems to have gone out of them. His is a world without color, where feeling, impulse and emotion merely cadence the forms of thought, and where the grasp on reality is so feeble that the whole has a charm that is supernal and afar. So bloodless a writer, whose mentality is so far removed from all storms of passion, and whose very beliefs lack fervor, from which all trace of spontaneity has long since vanished, seems to us a good illustration of decadence, but if so, degeneration never had a greater charm.

Education and the Philosophical Ideal, by HORATIO W. DRESSER. G. P. Putnam's Sons, New York, 1900. pp. 255.

This, we understand, is the tenth book of this prolific young mystic. We notice in this no telepathy, theosophy, or mind cure in their familiar forms, but there is a subdominant tone throughout that suggests that the author has long frequented the adyta of adepts in these lines. He believes in his new point of view in educational ideas in equanimity, the subconscious mind, the spiritual ideal, the expression of the spirit, its ministry and that of pain and evil, in organic perfection, philosophical ideals and in immortality, and tells us also with earnestness and with quotations from Emerson, Amiel, Lowell, Froebel, John Fiske, Mr. Salter, Browning, and even Henry Wood, from which points the experienced reader can calculate his orbit although he may not have time to drift with him through all the rather pleasant meanderings of his pages, but a strenuous reader will wish they were better, or if that could not be, that they were worse.

Studies from the Yale Psychological Laboratory. Edited by Edward W. Scripture, 1899. Vol. VII, pp. 108. Yale University, New Haven, Conn., 1900.

This volume contains a major article entitled "Researches in experimental phonetics," and a minor one on "Observations on rhythmic action," both by Dr. Scripture.